614 [969] along man", but we could not make out just how. There was one fragment of a tale about men being originally pigs, but some of them developed hands and feet and became men. There was no trace of any taboo on eating these objects, but it nevertheless seems to be definitely related to the totem notion.

614 276 773 In discussing the totems of one of the other sibs, tobacco turned out to be one of the plants included. We quizzed him on this, and he insisted that the original ancestor had discovered it. It had come about in this manner: The original sib father had killed another man and from his blood a plant had grown. The sib father had tried to eat the plant, but it stuck in his throat. Then he dried it over the fire and smoked it, and it was very good. Later, people from all around came to get the seeds, but it had originated here. Our cook boy, overhearing the conversation, broke in at this point, saying that this was not straight, that Yambon (his place) 174 was the one 'belong tobacco'. This is fairly interesting in relation to 276 the controversy about whether tobacco was introduced by white men. If so, it was at least before Marak's time, and I should say he was sixty. And even more interesting is the fact that tobacco is a totem plant and has a myth of origin along with coconuts, yams, pigs, etc. This, of course, does not prove anything, but is some indication of antiquity, enough to put its origin before plantation owners settling in New Guinea; and why in the world should the traders and bird of paradise shooters bring tobacco seed with them?

132 133 December 9, 1936. This is Tip taking a turn at the journal.

How "time bilong high water" is setting in. The Sepik has risen a great deal and the swamp to the south is being slowly covered by its 132 overflow. The weather remains the same or a little better. We have had

114 he had presumed to go to the house tamberan where the big men were blowing
627 the sacred flutes. Here they had given him a beating, but he had escaped and sought to hide in another house. This belonged to one of the four "finish time" boys who have broken their contracts and are hiding from the "kiop". This man and others turned on him, tied him up, and gave him an all night beating.

We called out for a Hongwem "savi-talk" . His came up and was not at all surprised. His story was that Mundik had tried to 'pull' or kill one of the Wanyabenkure women, that he was crazy, and that they had tied him up to
[548] protect themselves. They knew that the "kipp" had tabooed killing. I'm
[123] sure that that alone saved Mundik's life. He is seeking sanctuary in our house now, which means that we will have to tread with care. We will send him to Ambunti and request that he be given work there. He will have to take his chances with the law, but that is probably safer than spears if he stays around here-- or returns to his village.

614 To return to more mundane things, we have been revising the lists of 'totems' which we first got from some of the "monkis". These are called sambe and include a hawk and a pig which are connected with the ancestry of two of the peoples in Hongwem. We have also been corrected by different informants when we said that tobacco was one of Rumbiman's sambe. John discovered that two other groups are combined in the Hongwem sib and got some
174 very interesting leads regarding sib history. The two punitive expeditions to Hongwem in 1913 and 1928 serve as rough pegs for time-perspective. There have been many changes within this period which may be able to throw some light on the problem of social change.